# UNITY

**Freedom, Fellowship and Character in Religion.**

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## UNITY.

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## Contents.

PAGE.

EDITORIAL.
Notes . . . . . 41
The Farmers' Movement . . . . . 41
Prescriptive and Non-Prescriptive Churches.—I. . . . . 42
Men and Things . . . . . 42

CONTRIBUTED AND SELECTED.
Jesus the Christ.—J. A. ROBINSON . 43
Unitarianism and the Ethical Movement.—W. L. SHELDON . . . . 43

CHURCH DOOR PULPIT.
Re-forming Power of Man.—REV. MARIAN MURDOCK . . . . . 44

THE STUDY TABLE . . . . . 45

NOTES FROM THE FIELD . . . . . 46

THE HOME . . . . . 47

ANNOUNCEMENTS . . . . . 48

## Editorial.

THE *Gospel Banner* prints a discourse by Rev. Marion D. Shutter, of Minneapolis, on the "Rise and Growth of the Doctrine of Endless Punishment." Mr. Shutter traces the early establishment of this belief in the church to three main causes, which seem to us well stated. 1. The growing exclusiveness in the church. 2. The feeling of retaliation on the part of the early Christians towards their heathen oppressors. 3. Degrading views of God. The spirit of exclusiveness in the church was especially developed by Cyprian, while Tertullian and Augustine added their labors to spread the doctrine of eternal retribution, replacing the milder views of Clement and Origen. Mr. Shutter then follows the course of this doctrine through the Dark Ages, presenting in all a very interesting historical summary of the subject.

THE symposium has become a settled feature of modern periodical literature, invading even the busy columns of the daily press. The *New York Herald* lately propounded a question respecting the qualities that go to make up perfect manhood, requesting answers from several celebrated authorities both at home and abroad. Dr. Maudsley, writing from the standpoint of naturalism, thinks perfection neither possible nor desirable, and reiterates the, to us, singular fallacy, so often uttered by writers of his school, that "nature does not care a straw for the individual, but only the species." We should like to know in what sense that vast abstraction called "nature," "cares" for any one particular form or stage of life above another. We suspect that if this word could be properly used in such a connection at all, we should find nature "cared" as little for species as for the individual, the species only presenting a larger and more permanent type that seems, but only seems, to denote greater fostering pains on her part. The fallacy here expressed is of the same order as that contained in the pseudo-learned statement that though the race is constantly progressing, man as a unit is not advancing at all. There is more sound than science in many such scientific apothegms of the day. Rev. John W. Chadwick was among those interviewed on this subject, who replies that "perfection is a receding goal," and quotes Browning:

> "'Tis not what man does that exalts him,
> But what man would do."

WE heartily commend the following sentiment from our California friend, E. C. L. Browne:

> There is ample room to question the notion that to die for another or for the truth is the highest form of devotion. It may be questioned whether it is either the highest devotion or wisdom. Sometimes to die is quick, simple, and easy; while to live and serve, endure and forbear, without reproach or complaint, is a multiplied and long sorrow, in which even the highest human love is in constant danger of failing. We know what a passion for martyrdom raged in the early Christian centuries, until that form of devotion was sadly cheapened. We know that many were martyrs through cowardice, as almost every instance of suicide that comes to our knowledge in modern life is from moral cowardice, practically saying, "I can; die it is a moment's act, but I can not live and face my fellowmen and my fate." It is similar cowardice, though not so ignoble, when one dies in the hope his death will relieve, or benefit in some other way, those he loves. "Greater love hath no man than this, that he lay down his life for his friends." But a life is more wisely and profitably laid down in useful service, in patient forbearance and cheerful self-abnegation, than in an easy and quick death.

As might be expected, our editorial of March 19th entitled, "Has the Women's Western Unitarian Conference finished its Work?" has been construed in some quarters as meaning more and differently than what we said or meant to say. Instead of deprecating differences and discussions concerning the best methods of work and the truest basis of co-operation, we meant to invite and to provoke such discussion; and in order to secure the fullest and freest exchange of opinion, we tried to point out how it could be secured without involving the rights or enthusiasm of any individual, because there is room for the work and the enthusiasm of almost any kind of convictions among the women of to-day. We think it the privilege and the duty of those who favor the disbanding of the Women's Conference for either of the alleged reasons, to come in full force to the May meeting, present their arguments, persuade if they can every woman present to their views; though if they are successful, the result will be, in our opinion, the abandonment of the little ship that has perhaps not carried much of a crew, but has, for all that, kept itself afloat for some dozen years or more. Then, if ships can be, said to die, this one will die the "natural death" that we spoke of as "legitimate." But, if after such a discussion there still remains a compact *minority* willing to assume the responsibility of keeping the craft afloat, and who have faith sufficient for this work, we repeat that we see no reason why they should not be allowed to do so. There should be no reproaches for those who find more congenial work elsewhere. The continuance of the W. W. U. C. by others would not, in any way, deprive those withdrawing of their privileges. But the forceful disbanding of the W. W. U. C. by a small majority vote, would take from the hands of some women the only religious organization that, as women, they can conscientiously or practically work in. Why should not these go ahead and try it? At any rate frank discussion and a genial recognition of the right to differ ought to be the glory of the women as it is of the nineteenth century in general.

THE increasing interest which the more thoughtful class of the community are now taking in political questions is nowhere better shown than in the self-imposed task of the clergyman occasionally to make his views on the practical affairs of the day known from the pulpit. Dr. A. J. Canfield, the successor to Mr. Adams in the church of St. Paul, Universalist, recently delivered a discourse on "The Secret of Power," in which he took issue with the prevailing pet superstition of our republic that the secret of political power lies in numbers alone. It is the quality not the number of votes that describes the level of a people's intelligence and morals. "The size of things below, the sort of things above," Browning puts it. The supremacy of the majority must be held the only just basis of a constitutional government, says Dr. Canfield; yet this does not prevent, but rather often leads to the placing of power in the hands of the most incapable; a condition of affairs that does little to prove man's power of self-government. The only thing that can prove this is the quality of the votes, not the number.

LAST week were held the annual meetings of the Chicago Central Woman's Christian Temperance Union. It took two long sessions to listen to all the reports of its varied and highly commendable activities. In the evening of the same day Miss Frances Willard expounded in her usual forcible manner the "Present and Future of the National Woman's Council." The facts of the day seem to justify her prophetic ardor. It seems to us clear that she is right in believing that the road over which woman must travel into true co-operation and co-partnership with man is that of separate organization, differentiated activities; not chiefly because men are unwilling to grant women their rightful position in these other administrations, though such unwillingness still exists to a degree, but because women are as yet incompetent to take such a joint position. They are unskilled, and the knowledge of this fact makes them timid, halting and distrustful of self. This applies to the problems which the western Unitarian women have in hand. A very few have no need of further training in an exclusively woman's organization, but for the majority of women an active separate organization will afford opportunity for much closer connection with the work than they can gain in any other way.

A PROSPECTUS, setting forth the aims and principles of the Theosophical Society, has been sent us, in which Theosophy is claimed to be the best practical guide in life, on the ground, first, that it abolishes the cause of all sin and most of the misery of life; second, that it teaches that every good and evil action shall receive its reward or punishment; third, that Theosophy holds every man to be the framer of his own destiny. These are all ideas of merit, containing much truth, but we fail to see wherein they are especially distinctive from the ethical principles embodied in almost every form of liberal faith. Why do not our theosophical brethren set up a claim to the discovery of the law of gravitation? It would be about as soundly based as many others they so eagerly insist on, and the document they might send forth, in its behalf, to enlighten and convert the world, would be about as useful reading-matter as the leaflet before us

THE closing of the World's Fair on Sunday still continues to elicit discussion from press and pulpit. One of the latest utterances on the subject is that of Rev. John Barrows, who bases his argument on the old plea of the workingman's rights to a quiet Sunday, an uninterrupted season of religious rest and observance. But what about the workingman's right to the intellectual benefits arising from a great exhibition of this kind, which he can not possibly profit by during the week, to any real advantage, without serious business loss and hindrance to himself. "The greatest boon the American workman has is the American Sunday," says Dr. Barrows. We might grant this, yet must still ask wherein that boon would be lessened by opening the doors of our libraries, art galleries, and other like places of resort, for the free use of those who can not adequately profit by them during the week. Dr. Barrows and others who think as he does on this question, are prompted by a humane desire to defend the workingman to the weekly rest of Sunday, but what the workingman needs even more than the right to such a rest, is the opportunity to rest in the right way, to benefit by other means of entertainment and physical recuperation than those afforded in the saloon, to profit by all those sources of higher enjoyment and culture open to the rich man all the week.

### The Farmers' Movement.

W. A. Peffar, the United States senator elect from Kansas, has an interesting article in the *Cosmopolitan* for April entitled "The Farmers' Alliance." The senator writes clearly and from the inside. He traces the growth of this movement from the beginning and brings clearly to the front these significant fact:

1. That the present "Farmers' Alliance" is the legitimate outgrowth of various organizing efforts and tendencies that have been at work ever since the war.

2. That some of the most potent and formative tributaries to this present stream have come from the south. Consequently it is less exposed to sectional antagonism and to the animosities that arise from bitter memories than almost any general, social or political organization in the country.

3. That while it has escaped much of the boisterousness, swagger and

intemperance characterizing the so-called labor organizations in our large cities, it still is a part of that co-operative movement among the toiling, that surely makes for the new age which Herbert Spencer has named the "industrial" age as distinguished from the "military," or even the commercial.

4. That the present condition of the farmers of this country is deplorable, bordering ever upon the pathetic. Their lands are mortgaged to capitalists who extort a rate of interest quite out of proportion with the earning power of the money, when applied to agriculture. At present the farmer works the longest hours, with the fewest privileges and the most uncertain income, of any of the sober, diligent and intelligent toilers to be found in America.

Does this article and kindred literature point to another fact, that its egress into politics is perhaps the "handwriting on the wall" which numbers the days of the old parties, which will compel a readjustment of political problems and a redistribution of voters along other lines than those represented by the historic questions which in the past have divided the Republicans and the Democrats? It is hard to read Mr. Peffar's essay and see how his questions can be decided by any party vote. They are questions about which Republicans among themselves, and Democrats among themselves, must inevitably divide. If the farmers can force these questions upon the American people, irrespective and independent of party lines, they will do a great and needed work. It is not an uncommon thing to hear in these days just preceding local elections, a candidate, as we are bound to believe, declare himself, in good faith, in favor of all the good things in the way, of righteous government, civil service reform, low taxes, etc., and then wind up with the assurance, "Lastly, my friends, I am first, last and always a Republican," or, as case may be, "a Democrat." . . . "I cast my fortunes in with the party and pledge myself to its support and interests." How long it will be before the inconsistency of the two parts of this typical speech become apparent to "the intelligent voter" remains to be seen. But that it will some day become apparent we have faith to believe, and so, as a new element in politics, a redistributing force, we welcome the Farmers' Alliance. We urge upon the farmers to study well its claims, and we trust that they may be able to escape the partisanship and violent distemper which has sometimes characterized other labor organizations. They must remember that the lines of labor are ever shifting, and that it is not toil alone but intelligent toil that calls for praise.

A more modest but none the less significant sign of the times, and one perhaps more important to the farmer, is the prize essay in the same magazine, entitled "Farm Life," by Jennie E. Hooker, a Hoosier girl, a farmer's daughter, in which she pleads earnestly for good books, good music and the good manners that go with culture in the farm home.

She would "teach girls that there is a place on the farm for them." She says further that "an hour each day spent in reading some of the standard works will lift the toiling creature's thought out of the rut into which she has gradually but steadily drifted."

The two articles taken together must lead to more thoughtful consideration of the questions involved, and we trust will increase a cheerful hope in the near coming of a better day.

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MEN fail but man succeeds.—*W. D. Howells.*

## Prescriptive and Non-Prescriptive Churches.

It is hard to reconcile the views held and declared on the recent church trial in Cleveland. It is a question of ethics where equally good men take opposite sides. At the same time the preponderance of sympathy, certainly, if judged by the secular press, seems to be on the side of the man suspended for heresy, rather than on that of the church. Perhaps this comes from that instinctive interest in the "under dog in the fight" which many feel; or it is a single man warring with a great corporation; or, theological doctrines of any sort have come to be a matter of indifference; or those in question are outgrown.

But the case is not a simple one. The dogmatic or "established" church has a written constitution and laws. The officers and authorities of such a church are sworn to support it, are solemnly pledged to its loyal defense, and must hand it over to their successors if they can, unimpaired in its orthodoxy. Now, all the talk in the world about the prevalence of constitutions and statutes that are a dead letter and overridden in the practice of secular governments, will not exonerate the religious believer from the obligation of fidelity to the acknowledged or fundamental articles of his faith. Laws which are a dead letter should be expunged from the rules of all institutions; but they may be left without harm in the legislation of a state, when compared with the effect they have in an instrument or declaration of religious faith, where the whole scheme is involved or revolved or reviewed in every season of pious self-examination, perhaps in every act or service of worship.

Politics has come to be thought of as the science of duplicity. Laws made by lawyers only need sharper lawyers to make them null and void. But religion has been called "the science of sincerity"; and any evasion, indirectness or shuffling in the conduct of the church seems unworthy the cause for which it was founded.

Yet to avoid this appearance of prevarication, or the temptation to practice ingenious methods of making the language of creeds mean more or less than it plainly says, the doubtful phraseology, or the outgrown article must be expunged. There is no other way to save tender consciences, or to hold religion up to its own standard, or, in short, to keep any form of faith *alive*.

Of course the first question of the ecclesiastic (and for that matter his last question) when such a plan is proposed is, "*If we begin where shall we stop?*" That is the question, today, which confronts not only the Episcopal Church and the Presbyterian Assembly, but every church that carries limiting and prescriptive phraseology in its covenants and confessions. Rightly enough, moreover, is the ecclesiastic alarmed at the thought, when he considers the prevalence of modern doubt and denial, which have already eaten so into the beliefs of the past. And beyond any conception of his will these changes run. For the time is coming when the confessions and covenants which we know will altogether cease to attract honest and intelligent and reverent men; the vague and metaphorical symbolism of an Augustinian theology will be useless save as a relic of history; and it will be found that all that is needful or valuable for setting forth the policy of the true church or the aims of the devout life may be stated in purely secular language. It is yet to be seen that as the constant order of nature is to our thought diviner than any miracle, though performed by Jesus himself, so secular speech, rather than "sacred phrases," is the truly divine language. The marks of its divinity are those falsely claimed for the doctrines of the Holy Catholic Church. It has the characteristics of universality. Secular language is simply common language, which all use, because all understand. Because common, it is not therefore unclean. It is essential and alive; while "sacred" words, theological terms, are remote from our constant thought, are technical, figurative, charged with double or many meanings, so that over them break out all our contentions. Only when that institution which has the deepest interests of religion at heart, consents to state the terms of its fellowship in secular language, translates its dark metaphors into plain daily speech, reduces its dogmas to common sense, will union and honesty and peace and power perch on its banner.

This does not mean that all the imagery and poetry and symbolism of religion and worship are to be held in suspicion or abolished. Indeed, it would be one step toward gaining for it its proper recognition and place. But it does mean that mysteries and metaphors have no place in the fundamental statement of our religious purposes. It does mean that we should use language in a bond of union for holier living, so simple, so little needing further definition, that no strength is hereafter to be wasted, and no differences are to be generated over our misunderstanding as to what our basis of fellowship meant.

Hereafter the free church, the independent church, the non-sectarian or non-prescriptive church will stand on the secular basis; will write the terms of its fellowship not in theological but in human words; not in some exclusive or excluding, but in the universal language. L.

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The system of these churches [Unitarian] is without exception purely Congregational. Not one of them acknowledges in the least degree the authority of any central or superior organization. And the acknowledged Unitarianism of individual men has not been affected by their relations to collective organizations. Dr. Bellows, who was never happy when he was not organizing something or somebody, and Dr. Furness, to whom all organization was intolerable, were equal in their Unitarian standing. If at any time the American Unitarian Association of the National Conference should adopt a statement of belief, those Unitarians who could not accept such a statement would be just as good Unitarians as they are now, and better than their statement-making friends. The most of a creed attempted of late years is the expression "Lord and Master, Jesus Christ," in the preamble to the National Conference adopted in 1865. But even so much is declared by an article of the constitution to express only the views of the majority who placed it there, the most of whom are now in heaven. The most simple and straightforward statement of our Unitarian position is that of the Western Unitarian Conference which welcomes to its fellowship all who desire to work with it for righteousness and truth and love, and then publishes a statement of "things commonly believed among us," without any pretense that they are equally believed by all. This is precisely the position of the National Conference, but that the latter puts the cart before the horse,—the doctrine (and not much of that) before the principle. This freedom of the churches and of individual belief is, of course, unequally attractive to different men; but, with occasional grumblings and protestations, it is the characteristic freedom of the Unitarian body.—*John W. Chadwick.*

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MOST people seek the deep slumber of a decided opinion.—*Arthur Helps.*

## Men and Things.

WILLIAM SPROWLES of Charlotte, N. C., who applied for a federal pension in 1881, received word last week that it had been granted. It will be of no use to him, as he died the next day after the news came to him.

DR. WASHINGTON GLADDEN, the popular preacher-writer of the West, has in hand a new book nearly ready for publication. Its scope is indicated in its title, "Who Wrote the Bible?"—a book intended to give to the masses frankly and fully the sure results of the higher criticism.

COLONEL THOMAS WENTWORTH HIGGINSON, at sixty-seven, is said to be doing as much literary work as a young man at thirty; everything which comes from his pen is carefully finished. A correspondent for the press says he is probably one of the oldest authors not steadily at the desk but with editorial connections and accepting outside commissions.

THE *Daily Telegraph*, Kalamazoo, prints a discourse by Rev. Marian Murdock on "Experimental Religion," in which religion is defined as "a sense of the Supreme in little things—a recognition of the infinite value of life along all the lines—a divine effort to be true and trustworthy, a sublime strength under trial, a devout sympathy for suffering, a never-ceasing yearning for light."

A BIOGRAPHY of James Freeman Clarke will soon be published by Houghton, Mifflin & Co., comprising an autobiography and extracts from his diary and correspondence; also a chapter on Dr. Clarke's anti-slavery work, by Rev. Samuel May, a brief contribution by Col. Higginson, the whole edited and supplemented with an essay by Edward Everett Hale and containing a fine portrait of Dr. Clarke.

OF the thirteen competing architects, all women, for the Woman's World's Fair building, Miss Sophia G. Hayden, of Boston, won the prize of $1,000, and her plans were selected by the committee as the most suitable. The second in merit was also a Boston woman, Miss Lois L. Howe, who received the second prize of $500, the third being awarded to Miss Laura Hayes, of Chicago, the private secretary of Mrs. Palmer, the president of the Board of Lady Managers.

A SKETCH in clay and plaster of the statue of Charlotte Cushman to be erected by subscription in Central park, New York, has been completed by Jonathan Scott Hartley. Miss Cushman is represented as Lady Macbeth at the moment when she is goading her husband to the murder. We think the choice of subject here made not a pleasant one, nor one that does the greatest honor either to Miss Cushman or the art she so grandly represented.

COUNT TOLSTOI is said to be finishing a new book called "Life." He allows himself to write but two hours daily, giving the rest of the time to physical toil. Every morning he rises at five, and after a hasty breakfast of tea, home-made bread, and cheese, sweeps away the snow from his garden and then settles down with his fellow-colonists to make boots. At noon the household dine off vegetable soup, tea, and home-brewed beer. In the afternoon lecturing and writing fill up the time, and the count sends everybody to bed early.

"OVER 100 tools and processes which are marvels of ingenuity and scientific knowledge," says the Rochester (N. Y.) *Democrat*, "have been invented by safe burglars. A recent burglar's outfit, captured by the police, consisted of a little giant knob-breaker, a diamond drill and a high explosive of the nature of dynamite, but put up in the form of a powder. It would open the strongest bank safe in a half-hour, and without noise enough to disturb people in the next house, while the entire outfit could be carried in the pockets of an ordinary coat."

THE New York *Sun* says: "The number of persons who wear eyeglasses is astonishing; the number of children wearing them is appalling. A large proportion of the pupils in the higher classes of the public schools are obliged to wear glasses, particularly in the girls' schools." It counts flickering gaslight, long hours of reading and study, badly-lighted class rooms, and the spread of the reading habit among the causes of the trouble, quoting from an oculist who says: "We are all taking up the habit of reading, but the habit is so new with the masses that they have not learned how to do it without damaging their sight."

AS MR. BARRETT'S death occurred only two or three nights after his appearance on the stage of the Broadway Theatre, it had the appearance of great suddenness, yet by a few who knew the actor best it was regarded as a question of only a short time. The physicians who performed the operation on his neck a year ago, told Mrs. Barrett, that the trouble would be fatal in the end, and that her husband was unlikely to live longer than a year. Mr. Barrett did not know this, as it was felt that the knowledge would disquiet his nerves, and hasten the end. Neither did Mr. Booth know it, and his partner's death was, therefore, a greater shock to him than to Mrs. Barrett.

## Contributed and Selected.

### Jesus the Christ.

The perfect flower of all the ages,
The product of the saints and sages;
In him we have the perfect Son,
In him we see the victory won,
The Jesus of historic lore,
How can we ever ask for more?
In war, in tumult and in strife
He is the way, the truth, the life.
Not the God deified and slain,
And risen from the tomb again;
But human brother that we see,
Walking the shores of Galilee;
And saying unto every one,
Eternal life is now begun.

J. A. ROBINSON.

### Unitarianism and the Ethical Movement.

Will you permit me through your columns to add a few thoughts which have occurred to me in reading various letters that have appeared in your paper on the points of agreement and difference between Unitarianism and the Ethical Movement? It has often perplexed me why this latter undertaking should be so misunderstood when the lecturers have endeavored to be so explicit. Why does the question so constantly come to us, "What do you believe?" when we have said so positively that we are not working for the purpose of establishing any particular belief, or view about the "Bible," "Immortality" or "God." It appears constantly to be assumed that we are a new sect and therefore are called upon to explain the shades of difference in opinion between ourselves and the other churches. My only way for accounting for this circumstance would be, that we men have shown that we are actuated by the same intense religious fervor, that we appear to display the peculiar zeal and enthusiasm, such as was formerly exhibited only by the clergy,—and so for that reason that we must be actuated by certain special beliefs on the problems of theology. It is true, we do have the spirit of religion, but there is a great difference between this spirit and the special object toward which it may display itself. The fact is we have shifted this feeling in ourselves in an altogether different direction. The religious spirit existed before the creeds; it is innate in the human being; it might have exhibited itself had there never been a theology.

At the present day it would be practically valueless to ask most individuals, churches or religious societies what they do believe or think on such questions. Human thought is in such a state of flux on these matters just now, in the period of transition, that it is impossible accurately to determine or to express opinions on such issues. Neither a church nor an individual can at this moment elaborate views in a formula or creed. Every effort of the kind seems more confused than the preceding. The great misfortune is simply that so many men *think* they can do this when we discover they can not. We stand waiting to see what science may give us and what of absolute knowledge it may disclose. We only make it worse by trying to settle the subject in a hurry.

There is but one way to penetrate to a man's real opinions at the present day, and that is by uncovering the whole tendency of his nature. We can do this far better by observing his conduct and his feelings, than by asking him for his convictions. Most men can not give an account of themselves in this direction. This very circumstance should lead every one to be cautious not to sum up any person's attitude or effort, by certain special utterances or expressions of convictions. What is true in this case of individuals is equally a fact with regard to churches, societies and all social and religious movements. They ought to be judged and understood, not by their creed but by their tendency. We come to know a man by living with him, having personal relations with him, and so gradually discovering how he feels and acts. This is precisely the case with religious societies and with the church. We get at their tendency, we learn what they stand for, not by any statement of principles, but by listening to their leaders for a certain period of time, by observing how they act and what they do, where lies the stress of their efforts. The question is, not what Unitarianism or the Ethical Movement are thinking, what abstract doctrine they put forward, but what they are doing, what is the prevailing spirit of the utterance of their platform or pulpit, and where lies the direction of their feeling and enthusiasm.

Now for my part, speaking as one of these lecturers, I am as conscious of a unity of spirit, a definiteness and harmony of direction in our whole group as an ethical fraternity, as I am that there is a unity of spirit and purpose in any one individual of the number. Yet it would be quite impossible for me to express this spirit in a few words, to lay it down in principles, any more than it would be easy for me to define and explain in that way the whole character, spirit or tendency of any one man. We men may differ on a multitude of points. Any one listening to us in a discussion might assume that we were all ajar, because we hold our personal opinions with such intensity. Nevertheless we *know* our bond of unity, because we feel it, although we do not talk about it; and we work together just because we are conscious that this unity of spirit and purpose does exist. We can not say in precise terms such and such is our attitude; we have no formula or exact panacea by which to solve all problems or heal all woes and tribulations. We can only say that as a movement we have now been in existence fifteen years, and have done a little work. On the strength of that small effort we can simply add to our friends: "Come and listen; try it for yourselves; see whether you can feel this spirit which has united us as a Fraternity, and whether it can give to you the same help and enthusiasm that it has given to us."

Judged from this standpoint it is possible to see certain definite contrasts between the Ethical Movement and Unitarianism. It is not a question of what they say on any particular question; it is simply the spirit or tendency which they display. The contrast is noticeable in the difference between the education of these lecturers, and that of the clergy. Where lies the stress in the theological seminary, even of Unitarianism? Will it not be for example on the nature of God, the true historic conception of Jesus and the Bible, the development of the church, the Evolution of Doctrines, or Comparative Religions? Now what has been the line of study and education of these Ethical lecturers? It has been precisely in the contrary direction. Philosophic thought and its history in all its various aspects as a background, instead of theology; evolution of ethical theories rather than that of religion. Logic, the laws of human thought and the criteria of judgment, instead of speculations about the universe. But more than all, Political Science, Economics and Social Problems instead of views about Jesus or the Bible. This does not imply that both the clergy and Ethical lecturers do not to a certain extent make a study of all these problems and aspects of human thought. It is a question of degree or emphasis. The test whether my inference is not correct will be seen from the class of subjects treated by these lecturers and by the clergy. The Ethical Movement, as I understand it, is saturated with the conviction that it is more important at the present time to reform and elevate men's ideas about justice, than to do the same with reference to their opinions about God.

The church, however rationalistic and broad it may endeavor to be, is more or less dictated by an inherited tendency. While you keep the old forms you can not get away from the old spirit. Theology has been the inspiring factor in the history of the church; it has made, shaped and moulded its institutions. Unitarianism is saturated with it, and displays the spirit constantly, as it appears to me,—although it may use the pronoun "it," instead of "Him," and talk about the "Universe" rather than about "God."

It is possible to judge, at least to some extent, of the Ethical Movement by what its leaders are doing in addition to their Sunday lectures in various cities. What are their direct efforts? What, for example, is Dr. Coit doing in London? Studying the working classes, investigating trades unions, being one of the number to distribute food among the starving people in the famous "dock strike," becoming acquainted with the leaders in socialism, endeavoring to infuse ethical aspirations into these practical ideals. What was the work of Mr. Weston in Philadelphia? It was to start clubs among workingmen, arouse in them higher aspirations toward a more perfected self, larger conceptions of complete manhood. We all are acquainted with Mr. Salter's work for the Bureau of Justice in Chicago, the Economic Conferences, and his Young Men's Union for the study of the Social Problems. Prof. Adler's efforts are too well known in New York to need any explanation. Mr. Mangasarian is just starting similar work in Harlem. These facts are mentioned in regard to the efforts of various leaders, not in order to display what they are doing, because the sum of it all practically is very little indeed, but in order to give an indication of the direction of the work. This might be assumed to be merely charitable activity. But as I understand it, it is something entirely different. Their philanthropic efforts are usually in the direction of education, so as to look for the time, though far distant, when charity will no longer be necessary. Charity is done by the churches. The Roman Catholic church takes the lead in that and probably always will, and does it with a splendor and a spirit that we can not equal or rival. It is not simply a question of inducing men to help one another; what we are striving for is the effort to establish higher ethical ideals, purer social aspirations,—in a word, to elevate and purify the standard of justice. When we talk about books, or writers, or have literary clubs, we do not do it, as I understand, for the sake of culture or higher education; we make the study with definite reference to *human conduct.* We prefer those writers as, for example, Emerson, Morley, or George Eliot, whose words bear definitely on human relations, and give us suggestions as to the aim and purpose of human action. It is culture strictly within the sphere of ethics, for which we are striving. When we have literary clubs we do it not as an education for the mind but for the character.

The Ethical Movement may be said to have started the religious problem *de novo*, from the very foundations. It has no inherited spirit back of it as an organization, save the tendency in all human nature. This to my mind is what gives it its value, and distinguishes it from being a new sect. It begins once more back at the origin where the problem of religion began. It takes one of the two aspects of that problem, that of ethics, and seeks to keep that line distinct and to work in that special direction. I am not writing this in antagonism to Unitarianism. I simply wished to draw the lines of distinction. For my own part it appears to me that the two organizations should go on, and should exist in the same cities. I have suggested to friends, again and again, to go one Sunday to the church, and another Sunday to our Ethical Society. The church can inspire them in the direction of theism, and arouse their religious emotions in that sphere; we will endeavor to do it for them in the direction of ethics. It appears to me impossible that the latter sphere ever can receive due recognition from the church. The organization can not escape its inherited tendencies. It does appear to me as a mistake for that reason to speak of "Ethical Unitarianism." That church had its very origin in the strife of clarifying men's ideas about God. It lives, I believe, in the enthusiasm aroused by that struggle, and its work is not yet done. The purer it can establish that idea, the more it can elevate it above ordinary humanism, the more grateful the world will ever be for Unitarianism. This, it strikes me, must be its function, just as it appears to me that the work of our movement must be to serve the same purpose within the sphere of ethics. But when you combine the two, the tendency appears to me to be to encourage a confusion of thought that is almost inextricable, and tends to paralyze action. In that case the one is quite sure to override and subordinate the other. The inherited spirit will control. The tendencies are to a certain extent distinct, and they should be kept separate.

Whether the Ethical Movement at the present day can succeed is another question. That may depend on whether the world is ripe for it. But that *sometime* in the future it is to be a tremendous agency in shaping history and human ideals, for my part I never doubt. What Prof. Adler is doing just now in his plan for a "Summer School of Philosophy" is practically, it seems to me, in the line of what we want. Here it may be possible for men to receive another kind of religious education, come in contact with the new tendency. By this means they may be able to carry their religious fervor over into the problems of economics, social ideals, political institutions, purer, firmer and more lastingly binding relations in the family, as well as higher efforts in the personal life. In such a school religion and theology need not predominate, but should blend with the rest. They can receive at such an institution an education which will leave intact in themselves the old religious fervor, but allow them to escape in part the influence of the inherited tendency of the church. By that means it may be possible in the future, through the ages to come, for Ethical Society and Church to work side by side and live on forever as educational institutions.

W. L. SHELDON,
*Lecturer of the Ethical Society of St. Louis.*

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# Church Door Pulpit.

## The Re-forming Power of Man.

READ BY REV. MARIAN MURDOCK BEFORE THE LADIES' LIBRARY CLUB AT KALAMAZOO, MICHIGAN, FEB. 23, 1891.

What are we here for? what is the object of life? are questions every day asked and variously answered. But whatever our theories of life and human destiny may be, this can hardly be denied, that humanity is here to re-create, to re-form, to re-make the materials given by nature. The progress of life is a process of working over raw materials in all directions. Nature works over her materials in most wonderful ways, and transfers them to man for his use. Animal and vegetable products are, by the re-forming power of man, converted into food and clothing. Wheat is converted into flour, flour into bread, bread into brain and muscle. Cotton and wool are turned into cloth, cloth into clothing, and clothing back again into fabrics of use and beauty. Little by little all the elements and substances of nature come under man's re-making power. The chemicals in the laboratory are re-combined, the ore of the mountains is utilized, the wealth of forests is worked over in innumerable ways, the powers of the air are controlled, the elements are transmuted into thought. Says Emerson: "We had letters to send; couriers could not go fast enough nor far enough, broke their wagons, foundered their horses; bad roads in spring, snow-drifts in winter, heat in summer. But we found that the air and earth were full of electricity, always going our way, just the way we wanted to send. Would he carry a message? Just as lief as not; would carry it in no time. Only one doubt occurred, one staggering objection;—he had no carpet-bag, no visible pockets, no hands, not so much as a mouth to carry a letter. But after much thought and many experiments we managed to meet the conditions, and to fold the letter up in such invisible, compact form in those invisible pockets of his, never wrought by needle and thread,—and it went like a charm." So this material world is utilized and worked over in countless ways by the human hand and mind; in the food we eat, in the clothes we wear, in all the utensils and implements and mechanical wonders of our complex and curious civilization. And this re-forming process is not confined to the material world. It goes on in the world of thought and feeling as well. Opinion is worked over into precept, precept into character. Of what value would be all the golden precepts if they were not coined into life? Thought has its fulfillment only when it is worked over into deed. Knowledge, to be useful, must be transformed into action. Thought, too, is re-*combined* into thought. Worked over, assimilated in the mind, it becomes, as it were, a new creation. We are having from time to time, new combinations of ideas, as in the chemical world. Each mind makes over and re-forms the thought of other minds, or makes new combinations; and if the fullness of the law be carried out, transforms ideas into action. Matthew Arnold tells us that "the powerful application of ideas to life" makes the highest poetry; it makes also the highest prophecy, the highest religion, the highest character.

This wonderful transference of activities, then, is our province, as it is that of nature. We are not made to stand outside of that greatest scientific law of modern times, the law of the conservation of energy, the persistence of force. Our mission, with that of nature, is the transference of power. We are here, as children of God, to be re-makers of our own and the world's life. "We are here," as some one has well said, "to turn our day, our strength, our thought, our affection into some product which shall remain as the visible sign of our power." This is the office of life, to re-make it in innumerable ways, and by innumerable means.

Now it is easy to see that there is no real happiness, no genuine success outside of this God-ordained office of our being. Living is in a certain large sense a failure, unless we are—though in ever so small a way—makers and creators. Nowhere is this creative tendency more apparent than in the life of a child. From very babyhood it shows a desire to make something, to do something, and so breaks the toys, tears the books and papers and shows unmistakably that it means to be occupied. Its wish to destroy is only the germ of its wish to create. It is first an iconoclast and then a builder. It seizes a handful of dough at the first opportunity; it is eager to make over the first thing at hand, if it be only mud, into some tangible shape. It cries for the scissors or pencil or knife or hammer, or any instrument with which it can do something. If the child is encouraged in these directions, if aid and opportunity are given it, it is quite sure to be started upon a useful and happy road. But if it be frowned upon and discouraged, if it have no lessons or helps in the line of its tastes, if it be set down as a troublesome nuisance with its every attempt to do or to form something, it will soon be made reckless and indifferent and idle. The restless brain and hand must be furnished with material or there is unrest and disorder and mischief of many kinds. The street boys of the cities and towns, those who are always out at unwise hours, are usually either those who have no homes, or those who are not employed in useful and helpful ways at home. Alas for the mother and father who, to avoid noise and trouble, allow their boy to spend his evenings upon the street. There are countless ways to civilize, to make gentle, to humanize and instruct and entertain and educate, all within the home itself. There are books and art and games; there are all sorts of industrial contrivances for home use; there are knives and saws and planes, tools of all sorts. A little money expended in this way to keep the boy or girl pleasantly and profitably occupied, will save many a sigh in after years, and develop many an otherwise dormant faculty. I wonder that there are not more tool-chests and work-benches in our houses. Here are children all around us longing for hammers and saws and planes. Queen Victoria had a carpenter-shop in her palace, and the young princes could do all sorts of manual work. I will not say that it has saved the Prince of Wales, but I have no doubt that the plan has been productive of much good. How many scoldings, how much nervousness, how much restlessness and rebellion might be saved if mothers and fathers would recognize the wants of boys and girls for some creative work. Let them learn to make something, whether it be in flour or cloth or wood or clay, for the table or the house or the farm, or for their own use or convenience. We talk of genius and talent and ability as if they were ever something apart and far off from our little world. But "genius," says George Eliot, "is only a great capacity for discipline;" and I affirm that there are artists sculptors, painters, artisans, authors, in embryo all around us. It is simply that we do not know how to develop them. Many will find their own material in the home, the shop, the office, the farm, to work upon. Others not so fortunate must be helped to unfold their faculties. Why is not the child who works patiently with its mud pies, furnished with clean sculptors' clay, or a pile of sand? Why do we not furnish tools or drawing utensils or books, or anything, to these restless youths who spend their evenings out because they can not occupy themselves at home? Why? Because we have not yet learned to give the most careful and serious thought to these things. Or because it costs a little more money or care or trouble to-day. But alas! it may cost a great deal more in that sad to-morrow when the boy is a man, poorly equipped, or perhaps unfitted for anything that is useful or honorable, not because nature unfitted him, but because no one tilled the ground, because no one aided nature in doing what she could. We hear parents say often, "I wish I had a place for my children to work in, or play in." And yet there is frequently only the wish. There are rooms for everything else in a home, rooms for company, rooms closed and unoccupied week after week waiting for occasional guests, rooms for flowers, rooms for smoking; but no room for the tools and toys, no room for the implements of all kinds, the paper, the scissors, the saw and plane, the work-bench, the battery, the ropes and rigging, anything and everything which the boy or girl loves to experiment with, and is scolded for keeping in the way. We literally drive children into the street, or into idleness or indifference or incompetency, or worse, by making them feel that there is no room for the materials they are eager to work up, no place in the home for litter or noise or buzzing experiments of any kind. Homes, as a rule, are not made for children, they are made for grown up people, for *is* it not usually a secondary consideration as to the manner in which children are to be instructed and entertained when houses are fitted up? We must arraign society for its deplorable thoughtlessness and indifference in these directions. We are willing enough to clothe and feed and play with the little people, but we have not yet shown our willingness and our wisdom in training and guiding them, in studying their peculiar tendencies and talents, in giving them opportunity to grow in mind and soul as in body.

It is quite true that parents, even if they are willing, are often unable to do what they would to utilize the activities of their children, to turn their restless energies into some useful, creative channel. And so they are turned instead aimlessly into the street, all their powers wasted that might one day do such valuable service for society. And in such cases society must bear the blame and society must suffer the penalty. For the public has not only a right, but a duty in these matters. It is the right, it is the duty of society, not only to protect itself but to see that every individual has as far as possible, opportunities for growth, and this *is* self-protection. The time will come, when if not the parent, then the state itself, with a new and far more enlightened Spartan rule, will allow no boy or girl to grow up in idleness or ignorance. The time will come when every community will furnish a place where its idle or rebellious boys or girls will be housed for instruction and entertainment, in the line of their capacities. The great problem is how to gather the children in any and every community, too restless, too willful, too indifferent to be kept at home or school; into some place of safety where they shall be wisely studied and wisely led to do what nature intended them to do, where they shall have every aid and inducement to exercise their re-making faculties. Only in this way can they be led to do their part in the reforming of the world. The new methods of reform in prison-life to-day are exactly upon this line.

You have heard of Maconochie and Norfolk Island. Maconochie believed that he could reform a large majority of the English criminals, and they therefore selected for him at his request the most hardened of the prisoners sent to Australia. He established his reformatory on Norfolk Island northeast of Australia. The system substituted the task method for the customary penalties of crime. It required a criminal to *work* out his own moral salvation. He can not kill time but is worked according to his strength, and by the influence of industry and application he is helped into habits of system and self-control. The length of time in prison is determined by the faithfulness in doing the task allotted and by the character developed thereby. But this system of labor leads him into new lines of action and thought. Clubs and pistols are discarded. If a man is really dangerous he is put by himself till he is safe in the presence of others. It is said that in Sydney and elsewhere in Australia Maconochie's men have been always in demand.

The Elmira Reformatory in New York is conducted upon nearly the same plan. It is found that eighty per cent of those entering are untrained in any sort of work. They are at once put into schools and workshops. Every man learns some useful trade or avocation. Since so large a proportion of criminals are made so by idleness, or have abandoned honest work to do evil deeds, it is found that to interest them in trades, to teach them diligence, to ascertain what nature has fitted them for, and to call out their ambition to excel in efficient lines of work, is the means of reclaiming thousands of criminals. It would hardly be safe to say that all can be thus reformed. The influence of heredity and a long life of crime may be too great to be overcome in any way. But the experiment has proved that much can be done. And countless children can be saved to themselves, their parents and the world by utilizing their energies in some pleasant and yet profitable way, by leading, not driving them, into lines of work for which they seem best fitted. So much of our prison life may be prevented if communities will but take care of their children. We are very ready to say that criminals must be killed or shut up for the sake of society; why are we not as ready to say that crime shall be prevented by taking care of the boys and girls before they know the meaning of crime? There are in the United States to-day, exclusive of those in orphan asylums, seven hundred thousand destitute children, needing the attention of communities everywhere, needing to be saved to society by practical education which it is the duty of society to give them.

You may say that education, moral and manual teaching, industry, do not always rescue or reform. This is true, but statistics are before us everywhere to show that the vast majority of criminals have been idle boys with no interest in home or school, with no avocation of any kind. If *half* the money expended upon prisons and paupers were expended in furnishing homes and work and education for the little street Arabs in every city and town, we should much more rapidly and effectually lessen the crime and sin of the world, and greatly increase its happiness. It is gratifying to know that great effort is being made in this direction in most of our cities and towns. A visit to the Kindergarten schools of Chicago or Boston or other cities, will show us how fortunate the children of the future are to be, how fortunate those of the present are, who have this noble opportunity. All over these cities the children of the poor are taught gratuitously. The demand for teachers is

greater than the supply. The hand, the ear, the eye, of every child brought under their instruction is educated in its play. As the florist or horticulturist studies his varieties of plants and fruits, so the Kindergartner studies her children. It is the *science* of teaching. It aims to unfold the mind by natural, not artificial, processes, and we wonder as we see the delight of the children in their play-studies why we had not thought of it all before, why the wise world had not discovered long before Froebel this fundamental secret of all true education. There are few children to whom nature has not given the desire and the capacity to do something. If we find a child utterly wanting in this desire or capacity it should grow up in an asylum and not in society. Every healthy, normal child longs to accomplish something, and every parent, or every community, should see that it has that longing rightly gratified. This may be done, as I have suggested, in many, many ways. It *must* be done *by utilizing energies.*

We are all directly or indirectly guardians of these children, responsible, as I have said, for their unfolding life. Each of us may help the boys and girls around us to realize that they are here to do something; that idleness and street-corner lounging are dishonorable, that any honest work, whether it be of the hand or brain, is honorable. Perhaps the less children learn of caste in employments, the better it will be for them. It matters not how high or humble any life may be, with that life should early begin, if nature and God are heeded, the responsibility of earning and achieving something. Idle, reckless men have been boys once, and bright, active boys, perhaps, who might have been valuable members of society if society had only known how to help and guide them, how to reform them by showing them their own innate power. You remind me that there are inherited tendencies, but you and I know by experience that even inherited tendencies may often be counteracted and controlled. The factor education is as powerful as the factor heredity.

So we are to teach these young people that we want them all in the world's work, the work of renewing and remoulding and renovating. We want them in art, which is yet to beautify our homes with a beauty that the old masters had not dreamed of, for woman's hand is beginning to hold the brush and the chisel. We want them in that other art which is yet to re-form and make more sacred our house-keeping, which is yet to simplify our living and modes of dress. We want these girls and boys in science which is to make all things new, which is to utilize the elements in ways yet undreamed of, which is to conquer pain and pestilence and war. We want them in literature, which is yet to rival by their *united* minds, all the eras of the past. We want them in business and political life, yet to be re-formed, crying out through the heart of every conscientious citizen, to be cleansed and renovated. We wait for these boys and girls to make new and clean the ways of public life. We are to leave in their hands the problems of state and social life which we are unable to solve, sure that if we do unto them our whole duty, they will solve them more wisely and justly than we. We want them to show more clearly than we have shown how each life is linked to every other life, how each life is ever responsible to the lives about it, how idleness and aimless inactivity defraud and rob society, how every individual of earth is asked of nature and of God to lend a hand in the re-making and renewing of earth and the individual.

The promise of this re-forming power of humanity is written in all nature and in all the reverent thought and life of to-day. "Behold! I make all things new," is the declaration of the eager soul to its God.

Yes, it is the province of humanity to make the world over into use and beauty, to make itself over into the image of Divinity, to earn, perhaps, by its own upward striving, that crown of all effort, an immortal life.

## The Study Table.

*Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.*

*Dramatic Sketches and Poems.* By Louis J. Block. Philadelphia: J. B. Lippincott & Co. Price, $1.00.

Mr. Block made his first appearance before the public as a writer of verse, several years ago, publishing the dramatic poem, "Exile," that leads the rest in the present volume; which also includes three other poems of a dramatic order, followed by several lyrical and narrative compositions, and a group of a dozen sonnets.

In the points of feeling, wide intellectual grasp leading up to a universal apprehension of a world of law, order and beauty, and spiritual sympathy, Mr. Block is an undoubted poet. He has lived near the heart of things in his own thoughts of life and all its deeper problems; has attained all the comprehensiveness and much of the serenity of the true poet. A short time ago we had occasion to quote from some writer to the effect that the present period of literary activity, with Browning dead, Tennyson past the eighties, and our home-circle of poets so rapidly dwindling, presented us with no singer likely to approach any of these, even distantly, in true poetic skill and power. But attention was also called to the fact that at no former period was there such a host of minor poets, fully deserving the name. "Plenty of poets, but where is the poet," were the words used, we believe. Mr. Block's volume presents us with another illustration of the *poetic tendency* that goes along with the highest culture of the day. Mr. Block is, to those who know him, a man of exceptionally wide information on all sorts of topics, abstract and practical, an accomplished scholar, holding to an ideal philosophy, derived mainly from the German thinker, Hegel, but receptive to all the light to be derived from more modern and apparently antagonistic sources, all of which inevitably lead one, who has any gift of melodious utterance at all, into some form of poetic expression. Mr. Block's talent for this sort of expression is not evenly balanced throughout his poems, and often lacks in sustained power. The poetic apprehension is never wanting, but the form in which it is cast is often a little strained and stiff. We see little of the poet's easy trust in himself, his mental abandon, his apparent unconsciousness of self. We find these defects rather more in the latter poems than in earlier work, "Exile." On the whole Mr. Block has written nothing better than his opening poem, the introductory lines of which are excellent throughout, both in sentiment and expression. Among the shorter poems, "Actæon" is finely conceived and executed. Its main purpose is brought out in the following lines:

> He knew that the mystery's heart lay bare
> Beyond the green wall's thick-woven screen,
> He breathed the entranced deep-scented air,
> He halted with troubled and doubtful mien.
>
> A brooding wonder encircled the spot,
> A breathing fear as though one stood
> On the verge of the universe; and caught
> A glimpse of the high God's solitude.

We find fewer poems drawn from ancient classic sources than we should have looked for in a writer of Mr. Block's known wide and sympathetic interest in that direction. Among the others, "Before Winter," strikes us as the most perfectly executed, though embodying a familiar sentiment less likely to win attention than some of its companion pieces. Those entitled "Faith" and "Success" also deserve praiseful mention, as others do, which our limited space forbids us further to particularize. Mr. Block has done well to give these thoughts and fancies, invariably of a noble and elevated order, a permanent setting. Among the many volumes of verse daily issuing from the press, his, we doubt not, will win its way to a place of worthy regard.

*A Study of Child Nature.* By Elizabeth Harrison. Published by the Chicago Kindergarten Training School. Price, $1.00.

We have before taken occasion to call attention to the excellent work of Miss Harrison in her "Talks to Mothers," and other lectures given under the auspices of Chicago Kindergarten Training School, of which she is president. Miss Harrison has gathered some of these talks together in a book, which all mothers, and all teachers of very young children, whether working after Kindergarten methods or not, should read. We can not do better for this book than carefully to describe its general plan and methods, thus giving to the many who need its words of cheerful help and counsel a clear idea of the same.

Miss Harrison treats her subject under three divisions: Body, Mind and Soul. In two chapters under the first head she dwells on the need of a sound physical organization, the correct training of the muscles and the senses, the "Instinct of Activity" and the "Instinct of Investigation." Five chapters are given to the second division of her subject, "The Mind," in which she treats of the Emotions, the Affections, Reason, the Sense of Right and Wrong, the Will. Under "The Soul," we have two chapters, dealing with the Instinct of Reverence, and the "Instinct of Imitation or the Training of Faith." We confess it is not quite clear to us how the writer derives the element of religious faith *so directly* from the imitative faculty, but that is a point of little consequence, inasmuch as we are in full sympathy with her main purpose, which is to build up the ideal side of the child's nature on a solid and permanent foundation of the real. Miss Harrison's ideas of punishment are both rational and humane; the distinction she makes between vindictive punishment, or the vindicatory principle in any form, and retributive punishment, that which demonstrates itself and fulfills its own end in the natural play of cause and effect is one every parent and teacher should make conscientious study of. We only need to show children "that no sin or wrong-doing can be committed that does not bring its own punishment," says Miss Harrison, to make them co-laborers with us in the work of their own moral culture. "Mothers, so cultivate the rational element in yourselves that you can see every fault in your child is simply the lack of some virtue." "The perfect character is the character with the perfectly controlled will." "Free will is not the liberty to do whatever one likes, but the power to compel one's self to obey the laws of right." These are among the many quotable passages in the book which show its high ethical aim and spirit. We commend it heartily to all parents and teachers. The office of the Chicago Kindergarten Training School is in the Art Institute Building, to which place orders for the book should be addressed.

*A Literary Manual of Foreign Quotations Ancient and Modern*, with illustrations from American and English Authors, and Explanatory notes compiled by John Devoe Belton. G. P. Putnam's Sons. New York and London. 1891.

This book is unique and very pleasant. How can this be? It could not be if we had a mere collection of familiar foreign quotations without note or comment. We have something very different; more restricted in one way and more extended in another. The quotations are all such as have a distinct literary flavor. Legal phrases, which generally take up one-third of the space in dictionaries of foreign quotations, are omitted altogether. So are such mere bits of convenience as *sine die, pro tempore* and so on. As a collection of literary phrases the collection might be more complete. Already the compiler has probably said to himself several times, "How could I have omitted this or that?" And almost every reader will miss some favorite—"*Serus in coelum redeas*" fore xample, or "*Musam Meditaris Avena*," which Sidney Smith translated "We cultivate the Muses on a little oat-meal" when he suggested it for the motto of the Edinburgh *Review*. The Latin quotations are twice as many as the French, three times as many as the German, twelve times as many as the Italian. Each is translated and explained and then follows one or several passages containing the phrase in an illustrative way. The selection of passages is most admirable. Some may object that Thackeray is used too freely—to make easy work—he knew his Horace so well. But then the quotations are always so good that there is little reason to complain. It is Horace who has furnished the greater part of the purely literary quotations from the Latin for the English world, and truly it is "the better part," which we could least afford to spare. Quite apart from the value of this book for reference it is most agreeable to read.

* * *

THE Chicago *Tribune* says, "One of the most entertaining and valuable papers in the March *Atlantic* is an autobiographic fragment from the pen of the late James Freeman Clarke—a vivid description of his youthful schooling. Every paragraph brims with suggestion for those engaged in developing the brains of children. Clarke owed his intellectual start in life to his grandfather Freeman. The theory of instruction of this wise man was that 'real discipline comes to the mind when it acts not languidly, but with its full energy, and it acts with energy only when it is interested in what it does. Therefore when I am unable to keep up their interest in what they do, I turn their attention to something else, or send them out to play.' Mr. Clarke has added to this quotation that the excellence of his grandfather's method may be seen from the fact that before he was ten years old he had read a good deal of Ovid, some Odes of Horace, a little of Virgil, the Gospel of Matthew in Greek, and had gone as far as cubic equations in algebra."

*The Literary World* says of Joseph Henry Allen's "Positive Religion," which we hope soon to review, that its pages "are the transcriptions of the experiences and judgments of fifty years in which Mr. Allen has been active in discussing great matters of religious theory and social ethics. It is not a biographical record, but a personal testimony, given in a thoroughly positive and constructive fashion, which he here presents, as the ripe result of many seasons' growth, repeatedly cut back."

WE are told that at the sale recently in Buffalo of the library of the late Millard Fillmore, the thirteenth president of the United States, a full set of the *North American Review*, from 1815 to 1864, sold for fifty cents a volume. There were nine Bibles in the collection, which contained altogether 3,000 volumes, the greater part of which were law books. The library came into the market through the death of Mr. Fillmore's son.

*The Forum* is to have a new editor, Mr. Lorettus S. Metcalf resigning the place to to Mr. Walter H. Page, who has hitherto served as the business manager of the magazine.

### The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

**A Study of Child-Nature.** By Elizabeth Harrison. Published by the Chicago Kindergarten Training School. Art Institute Building. Cloth, 16mo, pp. 207. Price, $1.00.

**The Epic of the Inner Life.** By John F. Genung. Boston: Houghton, Mifflin & Co. Cloth, 16mo, pp. 352. Price, $1.25.

**As It is in Heaven,** By Lucy Larcom. Boston: Houghton, Mifflin & Co. Cloth, 16mo, pp. 157. Price, $1.00.

**Easy Lessons on the Constitution of the United States.** By Alfred Bayliss, Chicago: W. W. Knowles & Co. Boards, 16mo, pp. 143.

**King's Chapel Sermons.** By Andrew Preston Peabody, D. D., LL. D. Boston: Houghton, Mifflin & Co Cloth, 12mo, pp. 340. Price, $1.50.

**Japanese Girls and Women.** By Alice Mabel Bacon. Boston: Houghton, Mifflin & Co. Cloth, 16mo, pp. 333. Price, $1.25.

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## Notes from the Field.

**Milford, New Hampshire.**—Rev. A. Judson Rich, late of Fall River, Mass., received a very hearty and unanimous call to this pastorate last autumn. He has not yet fully accepted the call; but began the work of the parish the first of January and without agreeing to stay any definite time, is still here, and is doing a work of great value in organization. The congregation has nearly doubled and many new families have taken permanent places with the Society. The morning sermon is read from manuscript, the evening discourse is delivered without notes. The singing is congregational, a cornet and the organ leading in the morning, and a fine orchestra in the evening. A chorus choir is in contemplation. The Sunday-school is growing rapidly, and the pastor's class, secured entirely from outside, numbers twenty-five or thirty adults. Savage's Catechism is being used. The infant department is having a separate room for its sessions, with the "Shorter Services," and blackboard to assist in objective lessons. Concerts, Patriotic, Easter, Band of Mercy, etc., are held with full houses. A Young People's Guild has been organized, and bids fair to be a fine success. It uses "Hymns and Services for Sunday Circles," published at 175 Dearborn street, Chicago; takes the half hour preceding evening services in large audience room for its sessions, and adjourns from the church parlors to the public services. We first used the little leaflet for Sunday Circles, and then sent to Chicago for the larger Services. The young people are intensely interested. They take charge of the flower supply for church, and of other work, besides conducting a newly organized Band of Mercy, which will hold its first concert the last of April. The Sunday-school has also secured Mr. Blake's Service Books, and expects to have Unity Festivals to aid in concerts. There has been organized a Unity Club with one hundred and ten members, which holds fortnightly entertainments in the chapel—literary, musical and dramatic, to follow in order; the socials are held in private parlors, and the dances in a hall. The next organization is to be a Unitarian Club. The parish also, under direction of the Ladies' Union, holds sociables in the chapel. Mr. Rich has also succeeded in organizing the "Souhegan Ministers' Union," whose members, including all denominations, from several towns—Protestant and Catholic—at least open to the latter, meet in Milford fortnightly, and dine together once a month. This is a movement which creates a very pleasant feeling all around, besides being very useful to the clergy. Essays, sermons and reviews are read and criticised. A movement is being made to build a parsonage, free of rent to the pastor, in order to induce Mr. Rich to accept his call in full. Much larger parishes have been in correspondence with him for settlement, but, with the exception of inability to pay a large salary, this parish is one of the most intelligent and finest in the Conference, as the stone church is the most elegant in the State.

**Boston.**—At the March meeting of the Middlesex Unitarian Club to be held in Boston, the mooted question will be "Is Catholicism a menace to our republican institutions?" The Roman Catholic rector, Rev. Joshua P. Bodfish, will address the club.

—At the March meeting of the A. U. A., $1,600 were voted to missionary work in Kansas and Nebraska; $800 to Lawrence, Kan.; $750 to Rev. Axel Lundeberg's Swedish mission in Minneapolis, Minn.; $200 to Rev. A. N. Somers; $1,200 to Iowa City, Ia.; $200 to Decorah, Ia.; 400 to Big Rapids, Mich.; $150 to missionary work in Mich.

—The Monday Club will discuss "Hopedale" and other "Communities."

—Rev. G. A. Gordon of the Old South (orthodox) preached the Lenten sermon at church of Rev. Brooke Herford, March 20.

—Rev. B. R. Bulkeley, president of the National Guild Alliance, urges all guilds to co-operate with Rev. Geo. W. Cooke's Bureau for Unitarian Guilds and clubs; office in A. U. A. building.

**Ten Lectures on Homer**—Given this week in Chicago at the Art Institute, corner of Van Buren street and Michigan avenue. The morning lectures beginning at eleven o'clock and the evening lectures at eight o'clcok, each to be followed by general discussion. The following is the programme: Monday morning, March 30, "A Survey of the Iliad and the Odyssey," Mr. Denton J. Snider, of St. Louis; Monday evening, "Are the Homeric Legends of Greek Origin," Prof. Thomas Davidson, of New York City; Tuesday morning, March 31st, "The Other World in Homer," Prof. Thomas Davidson, of New York City; Tuesday evening, Readings from an original translation in Hexameter of the first and sixth books of the Iliad, Mr. George Howland, of Chicago; Wednesday morning, April 1, "Homer and Virgil," Prof. David Swing, of Chicago; Wednesday evening, "The Art of Homer," Prof. Thomas Davidson, of New York City; Thursday morning, April 2, "What Greek Art Means to Us," Dr. William T. Harris, of Washington, D. C.; Thursday evening, "The Relation of the Poetry of Homer to the Philosophy of Plato," Dr. William T. Harris, of Washington, D. C.; Friday morning, April 3, "Domestic Ethics of Homer," Mrs. Caroline K. Sherman, of Chicago; Friday evening, "Homer and David," Mr. Denton J. Snider, of St. Louis. The school will be given under the auspices of the Chicago Kindergarten Training School. All receipts over and above the actual expenses will be donated to the work of establishing and maintaining Kindergartens in the poorest districts of the city.

**Chicago.**—On Sunday, March 22d, in All Souls Church, the pastor, Jenkin Lloyd Jones, preached the annual sermon to the Confirmation Class from the following text selected by the class:

"On bravely through the sunshine and the showers!
Time has his work to do and we have ours."

—The festival of Easter was observed on the 29th March by the united Sunday-school and congregation. A tasteful Easter card comes to hand from this church bearing on its face the Emerson text of the Confirmation sermon and the word from Thoreau:

"That day alone dawns to which we are awake.
There is more day to dawn. The sun is but a morning star."

And on the reverse side is a stanza from Helen Hunt Jackson closing with the line "There always is a day-star in the skies." Connected with this is a detachable card on which an appeal is made for an Easter Offering to "the Dollar Working Fund" of the church.

—We are in receipt of Easter Greeting from the Third church containing a carol with the music, and choice bits of prose and verse, all in the daintiest print and colors.

**Salem, Ore.**—Rev. H. H. Brown, the pastor reports progress at Salem. He says, "My work is extending. One Sunday in the month I preach at the State Penitentiary, and make a weekly visit and carry tracts and literature. If any of the friends have any Unitarian literature they can donate for that purpose, I would like it. I preach at the State insane asylum occasionally and am preparing some evening "talks" there this spring. Audience Sunday is increasing. Have just finished a course of morning sermons on "God," viz.: 1. Science the Revealer; 2. In the beginning—God; 3. The Known God; 4. The God Being Revealed; 5. The Unknown God; 6, The Absolute; 7. The At-one-ment. We have Easter exercises by our Sunday-school the 29th. Sunday-school, Unity club, ladies society, are all flourishing. We are awaiting plans for our church, and as soon as they come will start at work with the determination to have a $16,000 church in the fall all paid for.

**Meadville, Pa.**—The following circular from Meadville Theological School, has been addressed to Unitarian ministers throughout the country. "It is the impression of the resident members of the Meadville Board of Instruction that, in our societies throughout the country, a considerable number of young persons might be found who could properly be advised to take into serious consideration the desirability of entering upon a course of preparation for the ministry. Sometimes modesty and self-distrust alone stand in the way of forming such a purpose. Other things being equal, the best qualified candidates for admission to our theological schools are young men who have grown up under liberal religious influences. Is there not some young man of your acquaintance whom you judge to be capable of making a useful minister, and to whom you would be willing to speak upon the subject?"

**Geneseo, Ill.**—The following is the order of exercises of the ordination of Mr. James Minnick as pastor of the Unitarian Church at Geneseo: 1. Organ voluntary; 2. Anthem; 3. Invocation, Rev. F. H. York, Moline; 4. Scripture reading and responses; 5. Hymn, "Ordination Hymn"; 6. Sermon, Rev. J. Ll. Jones, Chicago; 7. Charge to the Minister, Rev. T. B. Forbush, Chicago; 8. Prayer, Rev. A. M. Judy, Davenport, Iowa; 9. Anthem; 10. Right-hand of fellowship, Rev. L. J. Duncan, Sheffield; 11. Charge to the society, Rev. M. J. Miller, Geneseo; 12. Hymn, "The Crowning Day That's Coming"; 13. Benediction, Rev. James Minnick. J. Ll. Jones preaches the sermon in place of John R. Effinger, secretary of the Western Unitarian Conference, who was expected but is unable to be present.

**Keokuk, Iowa.**—The Unitarian church of Keokuk under its new minister, W. Austin Pratt, issues a neat four-page calendar for March, giving an imprint of the pretty church building on the first page and on pages two and three announcing names of new officers of the society and topics for the month, together with an earnest word of invitation to all liberal friends in Keokuk to fall into line and help "bless the community by making men more sympathetic, loving and just in disposition and more hopeful and noble in action and character." The trustees elect are A. L. Connable, H. O. Whitney, Hugh Hodges, A. J. Dimond, Mrs. J. H. Anderson, Dr. Morehead, secretary, and Mrs. Lillian Felt, treasurer.

**P. O. Mission.**—An aged post-office mission correspondent, who resides in an isolated spot in Canada, writes to Miss L. M. Dunning of the Western Unitarian headquarters, thanking her for literature received and expressing a very genuine appreciation of it. She stands much alone in her loyalty to the larger view of religion and is made to feel "the spirit of intolerance and persecution." She says, "Reading, I think, is one of the saviours of the race. If at any time you feel disposed to send any odds or ends of reading matter, it will be thankfully received. I love all reading. It is like water and food to the parched and hungry mind."

**Ketchum, Idaho.**—An earnest friend and correspondent who feels that his name belongs near the head of the "Emerson Fund" sends his contribution from Ketchum, with the following hearty word: "Seeing the fund is started with one name in the last UNITY, March 19, I hasten to send my offering to the teacher of our teachers. Speed the Emerson fund!" Are there not a thousand young men and women throughout the country who will count it a privilege to testify in like manner to their love und appreciation of Emerson?

**The Rock River Circle.**—This circle of Unitarian societies will meet in the Unitarian church, Geneseo, Ill., on Thursday morning, April 2. The forenoon will be devoted to a paper on "The Liberal Sunday-school" by Rev. F. H. York, of Moline, and the afternoon to a paper on "Liberal Religious work in the West," by Rev. L. J. Duncan, secretary of the Illinois Unitarian Conference, each paper to be followed by discussion. The ordination services of James Minnick will take place in the church in the evening.

**Princeton, Ill.**—Rev. L. J. Duncan began his State work as secretary of the Illinois Unitarian Conference at Princeton. As a result of his Sunday's service we hear that the Sunday Circle was revived and will meet regularly every Sunday. Mr. Duncan is expected to preach again the first Sunday in April.


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*Tues.*—The greatest crime against the soul is the degradation of the body.

*Wed.*—We no sooner pass over one duty to spontaneity than higher duties arise.

*Thurs.*—The law of human development works from within.

*Fri.*—Nature steadily moves on intelligent lines.

*Sat.*—Salvation is to depart from self-destructive courses of thought and action.

—*E. P. Powell, in "Our Heredity from God."*

## An Aspiration.

I watched the sparrows flitting here and there,
In quest of food about the miry street;
Such nameless fare as seems to sparrows sweet
They sought with greedy clamor everywhere.
Yet 'mid their strife I noted with what care
They held upraised their fluttering pinions fleet;
They trod the mire with soiled and grimy feet,
But kept their wings unsullied in the air.

I, too, like thee, O sparrow, toil to gain
My scanty portion from life's sordid ways:
Like thee, too, often hungry, I am fain
To strive with greed and envy all my days.
Would that I, too, like thee, might learn the grace
To keep my soul's uplifted wings from stain.

—*Susan Marr Spalding, in the Independent.*

## The Mission for the Sick.

Roger Deland was sick. He was just sick enough to be cross. His picture book fell off the bed. His playthings hid under the bed clothes, and Roger cried. His mother read aloud to him, but he did not like the story. Then she told him a true story about the "Mission for the Sick."

"Kind ladies met in a hall," she said, "and took with them fruit, flowers and good things for sick men, women, and dear little children." Roger was pleased. He thought about the mission some time; then he said: "I wish I could send my rosebush in the little red pot."

"You can if you wish," said his mother; "and I will write a note for you." Roger's eyes grew bright. His mother wrote: "Roger Deland sends this rose to some sick child." Then it was sent away in a nice basket. Three days after, the postman brought Roger a note; it said:

"Dear little boy: — I am lame. I can never walk. My mother goes out washing. I am alone all day. I used to cry. I never cry since the rosebush came. I sit in my chair and watch it. I thank you, and my mother does too. I learned to write before I fell down the stairs. My mother can not write, but she says she will ask God to bless you. She can work better, for the rose keeps me company. She used to cry, too, when I was all alone.

"The rose will grow forever, she says. I hope it will not die.

"My mother says if it does die in the pretty pot, the goodness will keep growing. I shall not let it die.

Your friend,
MARY BRENNAN."

When Roger's mother finished reading the note, her little boy looked very happy. After that he sent little Mary some of his toys. He is well now, but he never forgets the Mission of the Sick.—*The Myrtle.*

THAT present good may more diffusive grow.—*Cowper.*

DOST thou think God has no way of speaking but through the lips of a man?—*Amelia E. Barr.*

MEN exist for the sake of one another. Teach them, then, or bear with them.—*Marcus Aurelius.*

## Somewhere.

Think, every morning, when the sun peeps through
The dim, leaf-latticed windows of the grove,
How jubilant the happy birds renew
Their old, melodious madrigals of love!
And when you think of this, remember too
'Tis always morning somewhere; and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore.

—*H. W. Longfellow.*

## Led by a Goose.

Andrew Phillips, a well-known citizen, living not very far west, owned a blind horse. A flock of geese occupied the pasture jointly with him. An old gander, seeing the difficulty the horse had to go around, attached himself to the horse, leaving his fellows for that purpose. All day long the gander could be seen going in front of the horse, giving signs of his presence by a constant cackle, the horse following the sound. The gander led the way to the best pasture and to water. A perfect understanding was had between them, and they seemed to know what each wanted. At night the gander accompanied the horse to the stall, sat under the trough, and the horse would occasionally bite off a mouthful of corn and drop it to the ground for his feathered friend, and thus they would share each other's meals. Finally, on one Sunday afternoon, the old horse died. The gander seemed utterly lost, wandering around disconsolately, looking everywhere for his old comrade, refusing food, and at the end of the week he, too, died, although his life had just begun, for a goose will live forty or fifty years.—*Elmira Free Press.*

WHEN Jesus could not live by his principles he did the next best thing, he died by them. But he let other people take his life. It was his business to live as long as life was left him.


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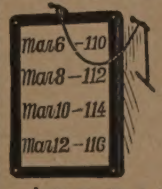


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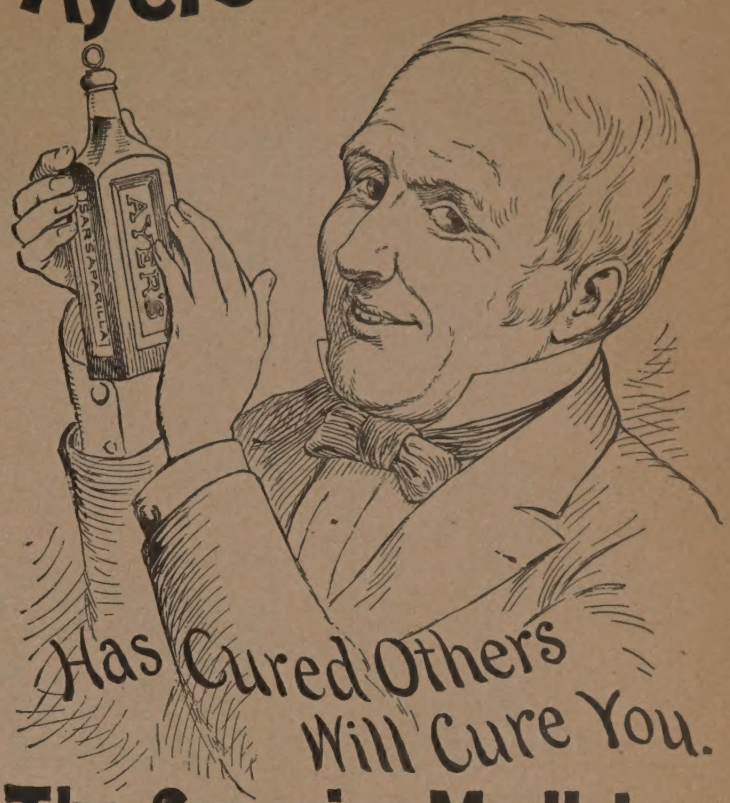


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*Philadelphia Record:* Not only musical but full of thought and delicious fancy.

*Union Signal:* The book is bright and good throughout, and shows great versatility of genius.

*The Interior:* All pure and indicative of a delicate, exuberant and poetic fancy, a true devotional spirit, a rare felicity of expression, and a correct and illustrated conception of what true poetry really is.

*Woman's Tribune:* It is a dainty little book, just the thing to have handy to read over and over in waiting moments, and ever the melody will grow upon the ear and quiet come to the heart.

*Pittsburg Press:* A compact little book containing many warm, bright, wholesome thoughts tersely expressed.

*Western Christian Advocate:* Delicate imagery, a well trained fancy, and a rare taste.

PRELUDE.

What is your art, O poet?
Only to catch and to hold
In a poor, frail word-mould
A little of life;
That the soul to whom you show it
May say: "With truth it is rife,
This poem—I lived it of old."

Ah, the light wherein we read
Must be the light of the past,
Or your poem is nothing at best
But an empty rhyme,
And to summon back grief, what need
Of word of yours?—Through all time
It abides with us to the last.

Sing to us of joy then. Borrow
Of life its happiest hours,
Sing of love, and hope, of flowers,
Of laughter and smiles;
But not too oft of sorrow!—
The song that our grief beguiles
Is the best in this world of ours.

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# Announcements.

## WESTERN UNITARIAN CONFERENCE.

The treasurer reports the following cash receipts.

FOR CURRENT EXPENSES.

| | |
|---|---|
| Previously acknowledged | $867.20 |
| J. M. Wanzer, Chicago, Guarantee, '90 & '91 | 40.00 |
| Mrs. L. Effinger, Chicago, Guarantee, '90 & '91 | 25.00 |
| J. D. Ludden, St. Paul | 41.48 |
| W. C. Gannett, Rochester, N.Y., Guarantee, '90 & '91 | 50.00 |
| M. T. L. Gannett, " " | 25.00 |
| Miss C. K. Gannett, " " | 5.00 |
| | $1,053.68 |

ON ENDOWMENT FUND.

| | |
|---|---|
| Previously reported | $3,624.50 |
| Dr. J. H. Woolley, All Souls Ch. Chicago | 10.00 |
| Harry Woolley, All Souls Ch. Chicago | 2.50 |
| Miss Alice Gue, Des Moines, Ia | 5.00 |
| | $3,642.00 |

ON PARKER MEMORIAL FUND.

| | |
|---|---|
| Previously reported | $2,852.45 |

ON EMERSON FUND.

| | |
|---|---|
| Previously reported | $5.00 |
| Fred K. Gillette, Ketchum, Idaho | 5.00 |
| | $10.00 |

## Subscriptions to Parker Memorial Fund of the W. U. C.

| | |
|---|---|
| Amount previously acknowledged Jan. 29. | $8,994.50 |
| Daniel Rowen, Detroit, Mich | 10.00 |
| Henry Crane, Janesville, Wis | 1.00 |
| Miss Emma Dupee, Chicago, (additional) | 100.00 |
| Miss Adele Finch, Sioux City, Ia | 5.00 |
| A Friend, Chicago | 1.00 |
| | $9,111.50 |

We are now on the last thousand of this fund, and $888.50 will complete it. It ought to come before the May anniversaries, but not at the cost of the Current Expense Fund, which is much in need of payments. Can we not do both?

### A Rational View of the Bible.

Charles H. Kerr & Co. desire to announce to the readers of UNITY that they have purchased the entire outstanding edition of Rev. Newton M. Mann's important work, "A Rational View of the Bible." Less than a hundred copies remain, and there are no plates. It will therefore be impossible to obtain the book when these copies are sold. The book contains 206 large pages, and is sent postpaid for 50 cents.

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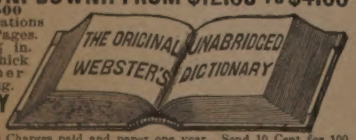


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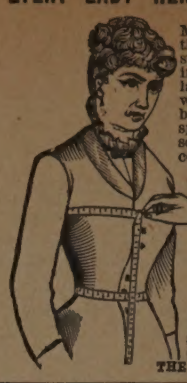

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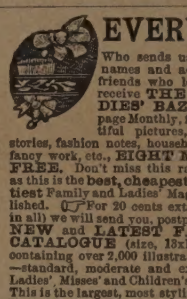

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